



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Fifty-three pages are devoted by Dr. Rupprecht to his interpretation of Songs and Koheleth. The books of Chronicles and Esther he treats as trustworthy history (p. 426).

In the second portion of his work he discusses general introduction, giving a brief sketch of the history of the canon and text, but depending almost wholly for his information upon the notes taken in Delitzsch's class-room in 1856 (p. 472). Accordingly his treatment of both subjects is of only secondary value—indeed, is too brief to be of any special help to the student; and, unfortunately, in the bibliography of Zahn, at the close of the volume, no works on the subjects of canon and text are recommended.

The general form and make-up of the work, however, are good. The author's style is somewhat antique, yet pleasant and easy to read, excepting an occasional sentence 164 or 115 words in length (*cf.* pp. 136–8). There are few mistakes in orthography, aside from foreign proper names. The chief weakness of the book lies in the author's almost total dependence upon others, and his prejudice against all that is new. But perhaps this is to be condoned in a pastor who is over sixty years of age. Certainly, to those who are not wholly satisfied with the teachings and theories of the Wellhausen school Dr. Rupprecht's work will be not altogether an unwelcome resurrection of the traditional views.

GEORGE L. ROBINSON.

McCORMICK THEOLOGICAL SEMINARY,
Chicago, Ill.

JESAJA UND SEINE ZEIT, dargestellt von J. MEINHOLD, a. o. Professor der Theologie in Bonn. Freiburg i. B.: J. C. B. Mohr (Paul Siebeck), 1898. Pp. iii + 46. M. 1.

DIE JESAJAERZÄHLUNGEN, JESAJA 36–39. Eine historisch-kritische Untersuchung. Von LIC. J. MEINHOLD, a. o. Professor der Theologie in Bonn. Göttingen: Vandenhoeck & Ruprecht, 1898. Pp. iv + 104. M. 3.

THESE two contributions to the study of Isaiah offer some new and attractive material for the elucidation of the prophet's life and writings. The former is a popular lecture clearly and thoroughly presenting the historical conditions in which Isaiah's work was done and the development of his thought in these conditions. According to Meinhold, Isaiah was from the first a prophet of Yahweh's judgment, like

Amos and Hosea. But he rejects the current hypothesis, for which Hackmann stands, that denies to Isaiah any final prospect of Judah's deliverance, any Messianic hope. Indeed, that view sustains itself only by the denial of the Isaianic authorship of the oracles of comfort—which is too simple and easy a method of argument. Meinhold finds three changes in the attitude of Isaiah: (1) in his endeavor to save Judah by appealing to Ahaz and the court; (2) in his return to the preaching of judgment without mercy owing to Judah's obduracy in Sargon's time; (3) in his oracles of deliverance uttered at the time of Sennacherib's invasion. Meinhold would break the force of Hackmann's arguments from Isa., chaps. 28–32, by dating these chapters in the Sargon period rather than in the time of Sennacherib.

In his second pamphlet he subjects the parallel passages, Isa., chaps. 36–39, and 2 Kings, chaps. 18–20, to a very careful analysis. He furnishes a revised text, critical notes, and an extended discussion of each section, including the Assyrian account of the Sennacherib campaign. His results may be summarized as follows: Isa., chaps. 38 and 39, belong together and were written previous to the final redaction of Kings. They form a prophetic wonder-story of Isaiah. Isa. 37: 9^b–36 is the work of the final redactor, and is largely legend. As Meinhold regards this redaction as belonging to the late exile, he points out that the oracles assigned to Isaiah in this passage are evidence of what Isaiah was at this time believed to have taught. Hence he builds up an argument against the views of Hackmann and Cheyne referred to above. It is a clever piece of work. Isa. 36: 2—37: 9^a is from the hand of a deuteronomic writer, but earlier and more historical than the following narrative. He would regard these events as following those with which the Assyrian account closes. Isa. 36: 1 with 2 Kings 18: 14–16 is the parallel of the Assyrian account, and the most historical.

Both these brochures illustrate the unsettled state of the criticism of the prophetic books. It is evident that many critics have gone too far, and their conclusions will not stand the test of more thorough examination.

GEORGE STEPHEN GOODSPEED.

THE UNIVERSITY OF CHICAGO.